

May, 1934

The Liguorian



In This Issue

- The Movie Menace - - - C. D. McEnniry C.Ss.R.
Open Letter to a Mother - - - D. F. Miller C.Ss.R.
Gathered at Dawn - - - P. J. Etzig C.Ss.R.
From Wall Street to Rome - - - A. T. Zeller C.Ss.R.
Madeline Barrett, Story - - - Bart Galligan C.Ss.R.
Why All These Laws - - - F. E. Bieter C.Ss.R.
German Catholic Action - - - R. J. Miller C.Ss.R.
Mother's Birthday, Poem - - - Bro. Reginald C.Ss.R.

Catholic Anecdotes - Book Reviews

Lucid Intervals - Catholic Events - Liguoriana

Pointed Paragraphs: - Month of Mary - The Why of Mixed Marriages

Muddled Thinking - For Conscience' Sake

REDEMPTORIST FATHERS
Box A, Oconomowoc, Wisconsin

Per Year \$1.00

Canada and Foreign \$1.25

Single Copies 10c

AMONG OURSELVES

With a modest blush we pass on to our readers the most recent and extraordinary compliment we have received. A reader insists on subscribing to two copies of *THE LIGUORIAN*, because, he says, he finds in every issue so many items that he wishes to clip and preserve that he needs a second copy from which to take reverse-page clippings. This is a compliment that we have never seen paid to any other magazine or periodical; also one that accompanies words with action.

* * *

The human heart is never satisfied, so we follow up the above mentioned compliments by referring to one which we recently saw paid a popular secular magazine. One of its readers came to the office of the editor and after praising his work, laid fifty dollars on his desk and told him to send his magazine for a year to twenty-five persons who could not afford to subscribe. Page Mr. Webster, with his "thrill that comes once in a lifetime!"

* * *

The story is quite an obvious application of the text: "The children of this world are wiser in their generation than the children of light." Most Catholics adhere to the principle that good sound Catholic literature is necessary; that it does a world of good; that some of the millions who never have a chance to read such would be benefited immensely by it. But we do not hear very often of fifty dollar donations for its actual spread.



**[[Please notify us promptly of change of address
"Change of address cards" given free at your post office]]**

The Liguorian

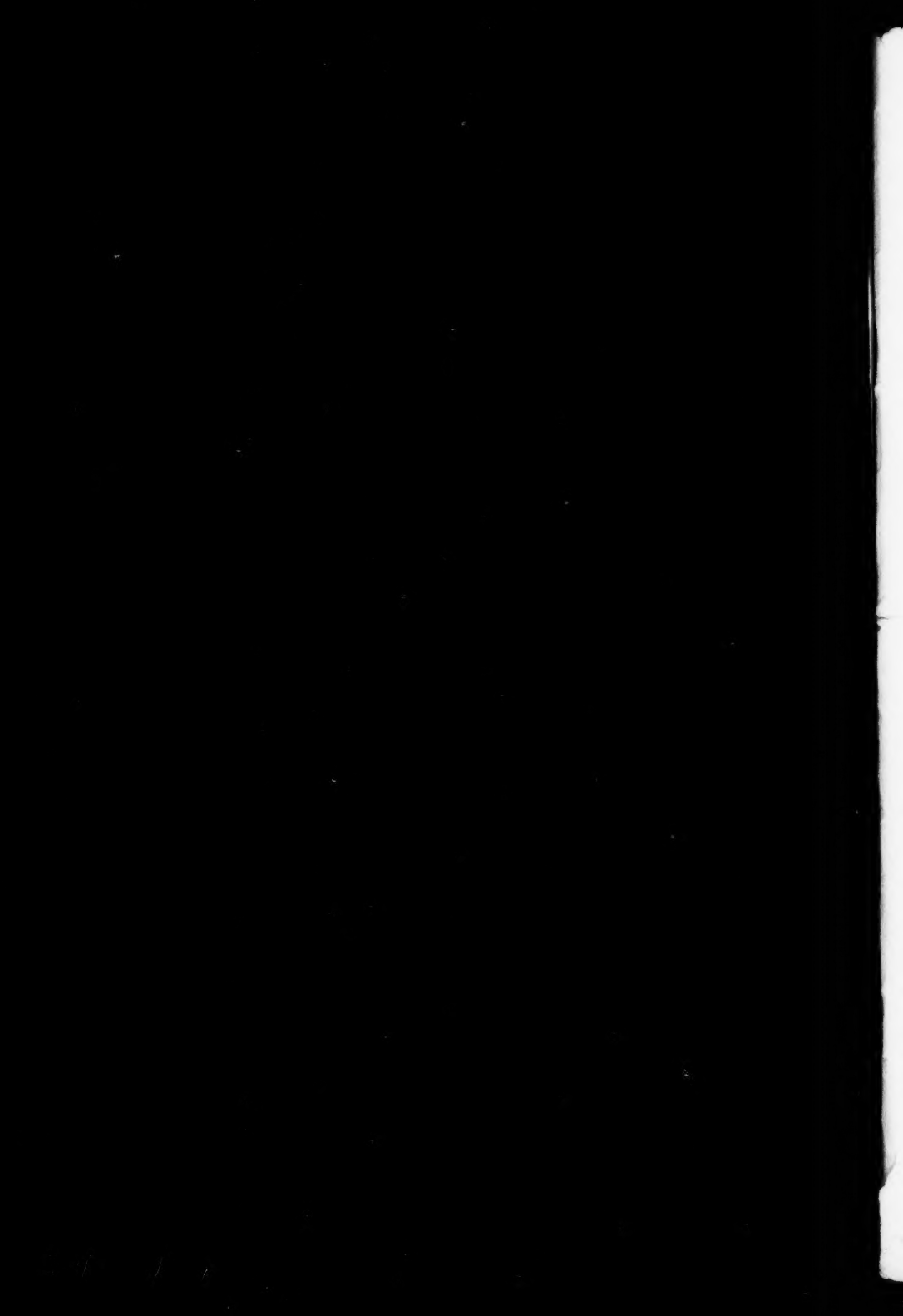
One Dollar per Year

(Canada and Foreign, \$1.25)

Entered as second-class matter August 29th, 1913, at the Post Office at Oconomowoc, Wisconsin, under the act of March 3, 1879.

Acceptance for mailing at special rates of postage provided for in section 1103, act of October 3, 1917. Authorized July 17, 1918.

Published with ecclesiastical approval.



THE LIGUORIAN



*A Popular Monthly Magazine
Alphonsus Devoted to the Growth*

*According to the Spirit of St.
of Catholic Belief and Practice*

Vol. XXII.

MAY, 1934

No. 5

Mother's Birthday

Days like drops of water flowing
From a mighty stream at last,
Though we may not mark their going
Silently to meet the past.

Now upon Thy brow, dear Mother,
Shine the snows of eighty years,
Each in sequence to the other
With its meed of joy and tears.

Time hath left Thee all the sweetness
That was Thine in days of old,
Pausing but to add completeness
Like a touch of purest gold.

Age hath brought Thee naught of sorrow
While the amber twilight falls,
Peaceful watching for the morrow
If perchance the Master calls.

Birthday thoughts we lay around Thee,
If our hearts could love Thee more,
We might say to-day hath found Thee
Dearer than Thou wast before.

Mother dear, may God caress Thee,
And preserve Thee to our love,
Till at length His Hand shall bless Thee
In the realms of Heaven above!

—Bro. Reginald C.Ss.R.

Father Tim Casey

THE MOVIE MENACE

C. D. McENNIRY, C.Ss.R.

A discussion of gripping interest engaged the two old friends, Father Timothy Casey and Mr. Michael Monogue. However it failed to "grip" young Emmet, whom parental pressure had forced in "to greet the priest." He sat fidgeting on the edge of a chair just barely long enough to conform to the canons of politeness, then slid off and sidled out to the kitchen. Instead of closing the door behind him, he found an angle where, by grimaces and pantomime, he succeeded in attracting his mother's attention. His beckoning finger and his wide mouth forming the word Mom, Mom, finally succeeded in bringing her out.

Evidently the lad's request, whatever it was, did not meet with ready acquiescence, for he had to resort to such high-pitched eloquence that his father interrupted a reply to the priest to call out: "Margaret, Margaret, what's that youngster whining about?"

"He wants to go to the movies again. He was there only the day-before-yesterday. I'm afraid the show isn't any too good either."

"Aw, Mom, it's all right. It's kinda holy even. At the end the guy that does all that slick racketeering gets good, and he gives a lot of money to the kids of the guys that he killed, and he starts going to church and everything. Gee, it's all right! Can't I go, Mom, can't I?"

"Give him the money and let him go, Margaret, or we'll be having no rest the remainder of the evening."

"Have you any change, Mike?" she asked.

"I don't think I have." He went through the pretense of slapping various pockets which he knew very well beforehand were empty. The hopeful glance he directed towards Uncle Dan fell on stony ground.

"You can take two dimes out of my pocketbook, Mama," Mary Rose generously came to the rescue.

This domestic problem happily disposed of, Monogue continued his dissertation.

"As I was saying, Father, we want a more clear, definite Catholic standard in all these things — novels, songs, poetry, drama, but above all in the movies."

"The tin commandments and the catechism are definite enough," commented Uncle Dan.

"They are definite enough in telling me how to conduct myself as a Christian. They are not definite enough however in telling what movies I can go to or send my children to, without spiritual and moral harm. Movies, like novels or poetry, may picture the breaking of the ten commandments, but they must do it in a way that does not weaken our adherence to those commandments. Take, for instance, this show Emmet has just gone to — I don't like so much show going, but what can you do with the youngsters — Mary Rose condemned it, but, as you heard Emmet say just now, it really has a good moral."

"Dad, it has *no* moral. That dope about the conversion of the racketeer is nothing but a glaringly awkward patch pinned on to the end of a bad play to kid the censors. The vivid portrayal of crime has done its dirty work and that sap of goody-goodyness at the end cures nothing. Moral! Why, even the so-called conversion is brought about by the crook's falling in love with another man's wife — his 'bright angel,' as the blurb puts it. But the kiddies themselves know the play is over before that. The hall is half empty by the time he gets to church."

"Mike is right," said the priest, "we Catholics must have a clear, definite idea of what makes a movie helpful and what makes one hurtful. We meet too many cases of ingrowing dumbness — Catholics raving over an 'elevating movie' which is nothing else than a subtle attack on religion and morality."

"But, Father," Mrs. Monogue objected, "it is not always easy for an ordinary person to judge. Where can we learn the clear, definite standard that will serve as a safe guide?"

"Catholic periodicals, Catholic organizations publish reviews of current movies stating which are good and which are bad and giving the reason why. Read these reviews, think over them, show them to your friends, discuss them in your study clubs. And so, little by little, our people will learn the true Catholic standard for judging whether a movie is helpful or hurtful."

"And after they have learned the standard, what will they do with it, I dunno." Uncle Dan was clearly no movie fan.

"Work to have it adopted by the moving picture people themselves."

"After Mary Rose Monogue here has mastered the standard, we'll be having her write a letter to the Levy's and the Abraham's and the Rosenblum's, in New York, tellin' them what kind of shows they are to put on for the future, is it?"

"We won't start with New York, Uncle Dan. We'll begin right here at home. And we'll have, not only Mary Rose Monogue, but also Mike Monogue and Mrs. Monogue and Uncle Dan and every other decent person in the neighborhood, both Catholic and non-Catholic, walk right up to Clive Reyburn and tell him the kind of show we *don't* want put on here in our neighborhood theatre to pervert our children. If Catholics the country over would take a firm and decisive stand with regard to their own local movie house, the Levy's in New York, Chicago, and elsewhere would soon be forced to come to terms."

"Father, I have talked to Clive Reyburn," Monogue informed him. "Clive can't do a thing. A few big producers have a strangle-hold on the moving picture production of the entire country. They impose the blind and block booking system whereby the movie house operators must take, not what they want, but what they are sent. Clive himself has no over-tender conscience, yet he tells me he often gets features he does not like to show, least of all to the children, nevertheless he must accept them and pay for them anyway. If he does not show them then, he says he would go bankrupt."

"Yes, yes, I know," returned the priest; "no thorough and lasting reform can be accomplished until that strangle-hold is broken. It is a national disgrace — the way we sit idly by while a monopoly of greedy producers, eager to sell souls for dollars, force the theatres of the country to accept productions that appeal to the lowest and vilest instincts. That is monopolistic tyranny. That at least can be stopped by federal law. Such a law has been proposed. It is the duty of every one of us to write our congressmen and urge its prompt passage."

"Ever since you told us that in the meeting last week, I have been after Mike to write," Mrs. Monogue assured him.

"After Mike! After Mike! haven't you a pen and a hand of your own! And Mary Rose, too!"

"We'll help," Mary Rose agreed, "but the men must —"

"The *men* have had the whole say in the management of moving pictures until now, and see what a mess they have made of it. No, it is time the women took an active interest in the matter. Women are clamoring for a chance to express themselves in public affairs. Here is a field peculiarly suited for them. Movies have so much to do with the training of children, with character-building, with clean living and right thinking — all matters in which the influence of women should be most beneficial."

"Yes, it does seem that women have a right to a hand in the control of the movies."

"They have the right — not only the right, but also the duty and the power. Who is the first to suffer if the children come home from the movies nervous, fretful, sleepless, discontented, unstudious? The woman. Therefore she has a right to be heard in a matter so vitally affecting her own happiness. Who is primarily responsible if the child is exposed to influences which weaken its physical, intellectual, moral, and spiritual life? The woman. Therefore she has the duty — the sacred duty — of guarding against these influences. Who decides whether or not the child frequents the movies and what movies it frequents? The woman. Therefore the woman has the power to enforce reform."

"In what phase of the moving picture industry should the woman make her influence felt?"

"In every phase, from the bottom to the top — in the campaign for legislation, in the shaping of that legislation, in its application and enforcement. In fact, she should take an active part in all that pertains to the composition, production, distribution, and exhibition of the pictures. The whole system must be changed. The very idea of 'industry' is wrong, tragically wrong. Would you allow the government of your country, would you suffer your courts of justice to be classed as an 'industry' and to be monopolized by men incapable of any higher motive than sordid gain? The land where that would be tolerated would have sunk to the deepest depths of degradation. But it is no less a crime to remain silent and inactive while conscienceless money-grabbers turn into an industry the movies which vitally affect the physical, mental, moral, and spiritual formation of the children of the land."

"I see what a vast field, what a veritable apostolate this is for the women of the country," Mrs. Monogue agreed. "I see too the crying, urgent need. But I fear we must struggle long and earnestly before we can hope for success."

"Why, so long, I dunno?" interposed Uncle Dan. "I'm thinkin' I could tell you how to turn the trick tomorrow."

"Turn what trick, Uncle Dan?"

"Fix them pitcher houses so they'd do no harm to the childhre."

"How would you do it, Uncle Dan?"

"Keep the childhre away from them, begor."

"Bully for you, Uncle Dan! So long as parents simply sit and talk of reform while they weakly allow their children to attend innocent movies too often or to attend hurtful ones at all — as we have just seen in the case of Emmet Monogue — the heads of the 'industry' will continue to barter souls for dollars. They will sneer at the protests of such parents. They know there is no power behind the punch," said Father Casey.

REASON AND FAITH

Thomas Moore, the Irish poet, after many years of doubt regarding the choice of a religion, made profound investigations into Christianity, and confessed the impossibility of being a Christian and a good logician, without being a Catholic. In his book, *Travels of an Irish Gentleman in Search of Religion*, he relates all the researches made by him, and the inevitable conclusion to which they led him.

"Hail then to thee!" he exclaims, "thou one and only true Church, which art alone the way of life, and in whose tabernacles alone there is shelter from all this confusion of tongues. In the shadow of thy sacred mysteries let my soul henceforth repose, remote alike from the infidel who scoffs at their darkness, and the rash believer who vainly would pry into their recesses, saying to both, in the language of St. Augustine: 'Do you reason, while I wonder; do you dispute, while I shall believe; and beholding the heights of divine power, forbear to approach its depths.'"

RESPECT FOR AGE

Alexander the Great, even while the most brilliant success tempted him to vain-glory, yet knew how to humble himself in the presence of the aged.

The story is told that once when he was in the midst of a triumphal march, his progress was stopped by an unusual fall of snow. During the delay, he commanded a fire of wood to be lighted, and, placing himself in his chair of state, sat warming himself. But as he enjoyed the comfort of the fire, his glance fell on a man bent down with old age, trembling with cold. He immediately rose from his seat, advanced to the old man, and with the same hands that had overthrown the empire of Darius, he led him to his own chair and placed him near the fire.

Open Letter

TO A YOUNG MOTHER

Dear "Mother":

Men and women, young and old, will be writing letters and sending gifts to their mothers on Mothers' Day. Being a young mother, your child or your children are with you; perhaps they are not as yet conscious of the meaning of your love for them nor of the significance of Mothers' Day. They cling to you, depend on you, love you as only children can love, but as yet your love for them is taken for granted. Only later on will they be able to recognize what their lives would have been without you.

Being a young mother, you will not miss the tributes that older mothers will receive from grown-up children. You are blissfully happy in your young motherhood. You have your children at your breast and on your knee, and your children are your world. Is it not so? All other joys are submerged in the joy they bring you; all sorrow and pain are compensated there. People may praise you and honor you and present you with gifts; they may hurt you and be unkind—yet does it not seem to you that none of these things matter at all when the hand of a child—your child—touches your cheek, or the eyes of your child smile up into your own?

So it will not harm you, will not awaken any unseemly vanity in your heart, if I, writing to you as a stranger, tell you that mother-love has added a precious beauty to your soul. You have heard that before. Artists have been trying for centuries to capture the spiritual essence of just that mother-beauty that is yours and depict it on canvass. Writers in prose and poetry have exhausted their imaginations, their intellects, their emotions, their language, to give it the describing word. Such beauty awakens the sentiments of the universal heart of mankind, and no one dare travesty them or mock them or reduce them to jest. They are sacred sentiments, because your beauty as a mother is sacred to the heart of the world.

Yet I know you will agree that there are serious thoughts that inevitably come to mothers even while their hearts are filled to overflowing with the gladness of their children. We hear them expressed often by young mothers. "I want to be a good mother!" they often say in

their hearts and with their lips. Evidently there is consciousness in every mother that with the beauty of motherhood there comes responsibility; consciousness that the fulfillment of motherhood's tasks is left to their choice and their striving and is not forced upon them either by nature or by God. It is so indeed. In our thoughts of motherhood, we give place only to noble examples and splendid types; yet among the sad realities of every-day life, our eyes fall too often upon mothers who awaken pity for the children entrusted to them, and a jolting realization of the cause of the suffering of generations. Surely it is not presumptuous of me to write to you, young mother, and to suggest how you may make yourself a good mother—one who will fulfill even the world's ideal, one who will never have an ungrateful, or worse, a misguided child, one whom God Himself will hold dear.

In all the important tasks of human life, the great thing that keeps men and women intelligently informed as to what their responsibilities are and constantly faithful, is a realization of the origin and nature of their office. Deep down in your heart as a mother should be the knowledge that you are not a mother only because you willed it, or because you could have become such through any created power in the world. The startling truth is this, that God Himself, by a free, omnipotent act of His own power, had to concur with your human action to make you a mother. Out of your flesh and blood came the bodies of your children; but from a delicate creative act of God came the souls that made them live. Of your own power you could have no human children, you could never be a mother; for out of your own flesh and blood, or even out of your own immortal soul it is impossible that another immortal soul should spring. Of the children that you call your own, God created the souls and entrusted them to you with the bodies through which they appear.

I called this a startling truth. It is also a revealing one. It unfolds the nature of all the duties of a mother. If God created the soul of your child and entrusted it to you, it follows that it is your task to look upon your child not through your own bodily eyes alone, but through the eyes of God. What did He want in creating a soul? Your heart tells you what is good for the body of your child. Your flesh produced that body, moulded and fashioned it, and your heart tells you to nourish it, protect it, make it strong and well-equipped to face the world. But you would have nothing to nourish or protect or strengthen if God had

not created its soul. And God has claims on that soul. He wants it to know Him, to love Him, to serve Him. He wants it some day to be happy with Him. You dare not forget this interest of God. You are in partnership with God—more, you are now the representative of God, and as God has designed, are to lead the soul of your child towards heaven. Rightly are you interested in a happy earthly career for your child; this is the natural outcome of the human part you have played in its coming into being; but wrongly would you sacrifice the child's soul, or neglect it, or leave it undeveloped, for any human advantage in the world! That were to fail God when He trusted you as no other is trusted by Him.

Realizing this, the part you will play in bringing up your child will be that of a partner of God. You love the child; God loves it too. So every action of your mother's care, every expression of your love and hope for the child's future will be directed not by your worldly interests alone but by those of God as well. Remembering this will make you a good mother indeed.

So you will have guidance for the actions and habits by which you will rear your child. With this there must go a second realization, that you fulfill the office of mother not only by what you do but also by what you are! A bad woman cannot be a good mother. Your partnership with God, which is the essence of motherhood, presupposes that you will yourself be constantly in His friendship and love. How sadly do some mothers deceive themselves in thinking that though they are far from God, living quite constantly at enmity with Him, they can still be good mothers, can still by their guidance, assure their children of all good things in time and eternity. No truer word was ever spoken than this that the souls of children will sooner or later reflect the condition of the souls of their mothers. Even though the child will never know the sins of its mother, though they be hidden from all the world,—they somehow leave their mark on its soul. For from mother to child there passes an intangible influence that is beyond the sight of our eyes and measured only with the imponderable values of the spiritual world. Many a broken-hearted mother might find cause for the tragic failure of her children's lives in this that in her younger days, when her children were around her knee, the eyes of their souls were not attracted by spiritual beauty in her own.

It is the ideal of a motherhood like this, motherhood that is a part-

nership with God and an image of all things good and virtuous, that is the glory of the world. It must be a wondrous thought for you to realize that there once was a mother who fulfilled the ideal perfectly; and was rewarded by being given a perfect Son—the Son of God; and that this Mother is near at hand to help you become more like her each day. False mothers around would often present to you different ideals; they would deny your partnership with God; would teach you to destroy the spiritual beauty of your soul and to go in for forbidden pleasures as a kind of recompense for the sacrifices true motherhood entails. The remembrance of Mary, the perfect mother, and of the countless Christian mothers whose spiritual beauty and God-like influence have brought into being whatever of goodness and nobility the world still knows, will always keep you true.

Let me pray for you, young mother, at Holy Mass on Mothers' Day, asking the omnipotent partner of your motherhood to help you by His grace to give our eyes a growing beauty to gaze upon, and the children of our age a staff on which to lean when every other is bending like the reed!

Sincerely yours,

D. F. Miller, C.Ss.R.

WHAT THE PEOPLE WANT

That it is not crime news nor scandal nor sensationalism that people primarily want to find in their daily newspapers was concluded recently from a survey conducted by the University of Chicago, in which 1,362 housewives, with incomes ranging from \$1,500 to \$5,000 a year were interviewed as to what they read in the papers.

It was found that an occasional piece of crime news attracted a large interest in women, such as the Lindbergh kidnapping story. On the average, however, crime news attracted only 15.4 per cent of the interest of the group.

Of widest interest, on a percentage basis, was found to be 1) the news cartoon on the front page; 2) the fashion picture in the woman's section; 3) the better comic strips.

After these things came 4) health; 5) letters from readers; 6) best educational features; 7) beauty; 8) child care; 9) food and cooking; 10) humorous column. So on down through a long list of subjects. Crime news and scandal were 24th on the list in the interest of these housewives.

From Wall Street to Rome

LOOKING FOR TRUE VALUES

AUG. T. ZELLER, C.Ss.R.

A recent conversion to the Catholic Faith that received considerable notice was that of John Moody, the financial expert of Wall Street. He has written an account of his progress towards the Faith in a book entitled: *The Long Road Home*. (Macmillan, New York). Not in a boastful spirit, nor with any idea that his case was particularly important, does he tell us his story; but simply as an act of gratitude to God for his great good fortune, and inspired by the desire to have others share the same.

If heroes of the battlefield, — if the successful man of wealth — if statesmen of note, — are fit subjects of biography because they point the way to worldly success and encourage others to great achievements, then the story of a man's winning his way to the only true and satisfying philosophy of life and to Faith, must be worth while telling.

John Moody himself says in the preface of his book:

"The worthwhile moral in the story is, that it is still possible for a man, who has been the product of this hard and unbelieving, materialistic age in which we live to be naive enough to confess his faith with unrestricted candor."

A conversion to the Catholic Church, on the part of a man who can truly be said to be a man of the age, — skeptical, calculating, agnostic, immersed in the pursuit of wealth and self satisfied, — is really an event that challenges the "Moderns." That is why it calls for an explanation on their part. Moody's conversion did not fail to bring its reaction.

"Quite naturally," says Moody, "my conversion to Catholicism so late in life was viewed with mixed emotions by many of those who knew me. . . . Many of my Protestant and other non-Catholic friends were sympathetic, even though they could not understand it. But I also have agnostic and pagan friends who see my mind decaying; puzzled friends who fear that I have lost my sense of humor; and some business friends who wonder if I see money in it! and of course there are those who are sure I'll soon be disillusioned."

How trite all these explanations are! They are the very same that

were flung at Newmann, at Benson, at Chesterton, at Vernon Johnson. at Selden Delaney — in fact at all converts. They are not only trite — they are unscientific; they overlook or misread (and I fear purposely) all the evidence. Had Moody stopped when he reasoned himself into agnosticism and secularism he would have been applauded; but when he reasoned himself to the threshold of the Faith and entered the church — that is the one irredeemable fault.

What however, is the evidence?

DOWN TO AGNOSTICISM

I have heard it said that Mr. Moody filled his book with too much of his business and political ventures. To me this seems rather a virtue of his story. It brings out much clearer the calibre of his mind, — calculating, persistent, sticking to hard facts, going to the bottom of things. Converts are of all types. If you compare only three of the most recent ones you find the scientist, — Dr. Cory of the University of Washington who "found Faith in the biology laboratory;" Arnold Lunn a universally acknowledged writer; and John Moody a recognized business man and financier. Each one's approach to Faith reflects his character and profession. To Moody, a business to be successful must be coherent, must meet the needs of the day, must be able to stand the storms of time, must have a solid basis, — in fact. Every business is for some service; the service of the Church, as religion in fact, is the salvation of the world.

Now the church as he knew it did not meet his criterion. The first shock came to him when a mere boy. As is very common in our day, his nearest relations presented him with a picture of widely differing religions. Moody's parents were Episcopalians of the "High" type; others were of the "Low;" an aunt was "Baptist," her husband "nothing." This troubled him considerably.

But the incoherence struck him fatally at the time of his Confirmation. He had been instructed by the Rector of his parish church — a young man who was very decidedly Catholic in his leanings and perhaps gave a decidedly more Catholic tone to his instructions than he dared to adopt in the pulpit. Especially did he impart to the boy a strong belief in the Real Presence.

Along came the Bishop for Confirmation. He was termed "High," too. But he slurred over the doctrine of the Real Presence, and said each one might interpret it as he wished, — it did not matter. This

unsettled the boy completely; so much so that he could not be brought to receive Communion in the Anglican Church. From that day he began to drift; all his old doubts came back again.

Reading, companionship, immersion in business and the pursuit of wealth brought him to agnosticism and practical indifferentism.

"MODERN"

Reading and companionship convinced him that the only up-to-date thought was agnostic. While still in his teens, with literary aspirations, he joined a literary group through which he was introduced to the works of Tom Paine, Voltaire, Ingersoll and Rousseau.

When he stepped out into Wall Street, the fever of modernity caught him fully and he joined the "Sunrise Club"—a gathering of all sorts of "forward" thinkers—agnostics, atheists, Socialists, Single Taxers, Tolstoians, New Thoughtists and a miscellaneous following of the "occult." The quotation marks are Moody's own, and they are interesting; they so clearly show how "modern" these systems appeared in the light of fact,—later on. He thus describes his condition at the time:

"Merging myself with, and absorbing the views, even in half-baked fashion, of a group like this, I soon embraced in full the so-called religion of freedom. . . . My Bible now was Herbert Spencer; my books of devotion Ibsen, Nietzsche and the like. From the public library I used to lug home several volumes at a time of these and similar progressive thinkers. There were twelve volumes of Spencer but I mastered them in time. Then there were Grant Allen, William Kindon Clifford, Darwin, Tyndall, Huxley; the latter's 'Lay Sermons' seemed to me far and away more interesting than any sermons I had ever heard from pulpits. . . .

"And I was also buying new books all the time; building my library fast, and making it 'modern.' Not fiction and history so much now, but deep-sea thinkers,—Bacon, Locke, Descartes, Hegel, Schopenhauer, Haeckel and Kant in Philosophy . . . William James, and the more modern moderns did not come into my purview until later; but I was building a background which enabled me to devour these later writers with enthusiasm when I did discover them."

But, brilliant and convincing as seemed these advanced thinkers, it was not so very long before he commenced to detect their feet of clay. "In this environment, old-school moral standards were of course taboo;

and so was Christian faith. I was learning that while it was permissible to romance in the cloudbanks of pantheistic idealisms, there really was no 'spiritual' side to life. This being so, what we used to call sin was at worst mere error."

His native sanity came to the rescue. "My practical side soon drew me away from this lunatic fringe and back to common sense." Those things were "modern" in the sense of time only; they did not really meet the needs of the day. So he came back — "not back to spiritual, religious things, but to the practical, objective job of my daily life; my unfolding business career."

He threw himself heart and soul into the business of building up a fortune and into politics. So immersed did he become that democracy and money became his religion and spiritual things vanished completely.

"Preoccupied wholly with business struggle, I gave little thought to idealisms of any sort. This was a hard, competitive workaday world, and the philosophy of every man for himself, and the devil take us all, seemed the only sane philosophy. Obviously human life was little beyond a struggle to survive; there was no God; no life beyond; these were but poetic fancies."

"The only thing to live for then," he goes on to describe his state of mind, "was to make the best of these few short years in seeking creature comforts and make haste to do it, for one's sun would shortly set. First achieve financial success in order to provide for one's family and loved ones; and then, if one's mood so ordered, gratify one's tastes, ambitions and emotions, noble or ignoble, as one saw fit. Such was the sum and substance of my philosophy."

This did not even seem sordid to him in those days. He had become a Pragmatist with William James: "truth" is nothing but the expedient in our way of thinking, and "the right" is only the expedient in our way of behaving.

And still, even at this low spot, he could say: "like most men I had my eye out for something better. It is in the nature of us all, even when we have argued ourselves into atheism . . . to want something to take the place of the God we have annihilated in our consciousness. However much bravado we may show, we are not satisfied, in our deeper moments, with the notion that our only destiny is the grave; it is too irrational."

Even this "modern" view had no solid basis.

UP TOWARD THE LIGHT

Moody knew nothing of Catholicism. It was altogether outside the range of his view. About it he knew only this: "It was an effete, superstitious institution, obviously losing its grip all over the world." It was a business that was outworn, and dead. This he had learnt from all his reading and contacts.

In 1905 he took a vacation in Europe. In Paris his idea of the Catholic Church received its first shock. He was surprised at the number and wonders of its churches. He says:

"As in London, I was astonished to see so many. But unlike London, I found all these churches in use. To my surprise, many people were always in them, apparently praying or meditating. I had never seen anything like this before; probably I had never been in a Catholic Church before. Here in pagan Paris, the modern Babylon, thousands were evidently still taking the Church seriously." He thought of Pasteur, the great scientist praying in one of these churches. After all, he came to see to his own great astonishment Catholicism was still much alive. "This was about the first time in my life that I had ever given any thought to the question of the vitality of the Catholic Church. I simply knew that it was there; . . . that modern enlightenment had left it far behind."

This impression deepened as he traveled through Europe. Everywhere the mystery faced him. Again and again he was forced to wonder "at the persistent vitality of the Catholic Church."

The war came and in its wake upheaval and chaos: religion, morality, business, all felt the crash — except the Catholic Church. It stood there with its Faith untouched, its moral preaching unchanged, its vitality persistent. In the general confusion, he looked around for some anchor. "Long ago," he says, "I had reached the conclusion that no religion is worth taking seriously if it doubts its own dogmas; if it does not claim to speak with certainty; if it preaches only pious hopes." But where was there such a religion? "Life was an unsolved riddle, and would ever be," he concluded.

In such a mood he chanced upon a comment made by Arnold Bennett on Chesterton. It read:

"In my opinion it is absolutely impossible for a young man with a first class intellectual apparatus to accept any form of dogma, and I am therefore forced to the conclusion that Mr. Chesterton has not got a

first class apparatus . . . I will go further and say that it is impossible, in one's private thoughts, to think of the acceptor of dogma as an intellectual equal."

"I applauded the sentiment as I read it," he adds. But, as often happens, the enemy became a friend. Moody's common sense came to the rescue: why not read Chesterton? He did. He read everything Chesterton had written. "I was enjoying the first breath of fresh air that I had mentally breathed for many, many years."

"I may seem to be making too much of this incident," he says himself; "but if any fair-minded person who has been steeped for thirty or forty years in the rhetoric — as I was — of modern philosophy, and has found that it has landed him nowhere, will read with attention a few books like those of Chesterton, he will begin to see what a fool he has been. And he will soon suspect that he has found a clue for a grand slaughter of the whole crew of modernistic thinkers."

After all the Catholic Religion was really up-to-date!

THE TOUCH OF GRACE

Toward the middle of August, 1927, he had occasion to go to Vienna. It was a business trip and he was much occupied. One evening he started out for a stroll and without premeditation went directly to St. Stephen's Church. Benediction was ending as he entered. There were no seats, only kneeling benches. He knelt before the Shrine of Our Lady.

A strong shaft of sunlight fell on the figure of the Blessed Virgin. What happened? He simply says:

"There are moments (or hours) that come to every man — to even the hardest and the most worldly — when the strange thought of life bids him stop, wonder and perchance, pray; awakening something dormant which forces the soul to cry out for light, guidance, help. This was such an hour for me. As I knelt there that late afternoon, while the sunbeams faded and the shadows lengthened, I was indeed crying out for light and leading. . . .

"In that hour of meditation, which lengthened on till nightfall, I am sure I went through the exact experience which Cardinal Newman described when he said: 'When once a man really, with the eye of his soul, and by the power of Divine Grace, recognizes his Creator, he has passed a line; that has happened to him which can not happen twice; he has bent his stiff neck, and triumphed over himself.'"

He had "passed a line." "I arose and went out into the evening," he says, "with the precious conviction that I had at last found God." The doubts of a quarter of a century were gone.

HOME

From this point to the Catholic Church seemed, however, a long way. "What did I know about the Catholic Church? Practically nothing." Worse than that; the traditional "anti-popery" feeling was inbred in him. It was this prejudice that prevented him from ever talking with Catholics about their religion. But he commenced to discuss the Catholic Church with Protestant and other non-Catholic friends. They only reenforced most of his old prejudices. But one bit of companionship,—all unknown to himself,—helped him; impelled by a peculiar attraction, he often stopped on his way home from work for a short visit at St. Patrick's Cathedral.

His reading about Catholicism, too, was confined entirely to non-Catholic books. One evening, accidentally, he pulled out some of Newman's books.

That was the beginning. Fulton Sheen's "God and Intelligence" followed. This led him to St. Thomas' Summa. "I had always assumed," we read,—and cannot help feeling how deep rooted hackneyed phrases can be,—"I had always assumed that few worth while thinkers had lived within the long gap of a thousand years which we roughly designate as the dark and middle ages. Where did I get these notions regarding these ages and thinkers? Ask almost any layman of my generation outside of Catholic circles. We all get these notions in school, in college, in the history and literature we read and study." It was the "Mumpsimus" of Cardinal Newman.

Now, however, he set out on a long period of intensive reading of Christian philosophy and history—and then the way lay straight before him. St. Thomas opened a new world to him. "It was like the sighting of land by a man who has been adrift at sea. How different from the philosophic chaos of the Moderns, starting nowhere and leading to nothing." It landed him at the door of the Catholic Church.

Then he proceeded to attack Catholicism, "analytically, inductively and deductively—as he would an economic or financial problem." He meant to get to the bottom of things. All became logical and essential to him.

But it was only when he began to realize that the "Catholic Faith

is like a beautifully interwoven tapestry"—"that one cannot accept one of the Divine mysteries and reject another." It was only when he grasped fully the supernatural background of the Faith, "that he understood the solid basis on which it is built."

Prejudices still troubled him. So he plunged into an intense study of Christian history, exegesis and controversial writings. As he had read himself into atheism, so he was now reading himself into Catholicism.

The complete realization of the undying life of the Church dawned upon him gradually — startlingly. She had outlived hundreds of rivals "and promised to see all the rest, old and new, to bed." She could, she had, weathered every imaginable storm.

The answer came: Christ Himself had built this Church on the Rock of Peter when He said: "Thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it."

The issue was by this time too clean-cut; it must be either Catholicism or agnosticism. Prejudice was strong. He made one last stand against the inevitable logic of his reasoning. He took a trip to the Holy Land. Purposely he "read a couple of scoffing books on Christianity" on the way. But if he came to mock, he remained to pray. "It was the vision of God in His revelation, of the Crucified and risen Christ, and of the whole body of Catholic truth, which filled the air for me before I had been twenty-four hours in Jerusalem . . . From that time all debate was left behind."

Still he waited a year after his return to the United States — a year spent in reading and reflection. He talked but little with Catholics; in fact, he knew very few. "Nor did I talk with priests; I knew not one," he says.

Like too many others, he dreaded the very idea of submitting to authority. But, he says, "I did not then know, as I do now, that to become a Catholic is to release oneself from slavery; to find true freedom; to unshackle the chains and bolts that bind one to uncertainty, and aimlessness and despair."

In the little chapel of the Sisters of St. Dominic at Merriewold, New York, he made his submission and was received into the One Holy, Catholic, Apostolic Church by Monsignor Vincent Arcese on June 6, 1931.

Like a good business man, he thus sums up his profits in his parting words:

"This great Mother Church of Christian Faith has brought me the inestimable blessing of perfect peace. Where all was doubt before, she gives me certainty. Where all was chaos and confusion she has brought me order. Where once was only shadow, I now have substance. And darkness has been replaced by sunlight."

A CONVERT WRITER

In the life of the beloved American writer, Joel Chandler Harris, written by his daughter, Julia Collier Harris, we read of his conversion to the Catholic faith shortly before his death.

Ten years previous to his actual baptism, he had taken instructions from Father James M. O'Brien, pastor of the parish in Washington, Georgia, but Father O'Brien died before his convert was received.

Lack of contact with any other priest and inner shyness seems to have kept the author from continuing his instructions. However, when he was confined to his bed during his last illness, Father O. N. Jackson, pastor of the parish to which Harris' wife and children belonged, called on him and he at once asked for baptism. Of the event, Father Jackson says:

"When Mr. Harris asked for baptism during the last interview I had with him about the matter, he said to me: 'I want all my family here, and want it to be known that I am doing this with my own free will, fully realizing that I have put it off too long already!' . . .

"Previously on many other occasions, we had talked on religious matters, and his mind was always in perfect accord with the teachings of the Catholic Church. Mr. Harris had never been baptized in any other Church. . . . Shortly before his death he said to me:

"'I have put off this important matter too long, but procrastination has been the bugbear of my life; and I feel that the Lord will make allowance for this weakness, for I have believed the teachings of the Catholic Church for many years.'

"On another occasion he said:

"'The example of my wife and children has taught me more about the Church than anything else.' I asked him once whether fear of unintelligent comment had anything to do with his delay in coming into the Church. He replied: 'No; I should say shyness had more to do with it.'"

Madeline Barrett

SHORT SHORT STORY

BART GALLIGAN, C.Ss.R.

It was getting simply unbearable, this pious hobby of her father's — always interfering with her plans and dates. She'd not stand it much more. What would Kenneth think of her? And Kenneth was such a fine young man. No indeed, she'd not stand it. She'd show her father once for all that she was no longer a school girl. Smoldering indignation flashed in the direction of the parent of Madeline Barrett.

Mr. Barrett was gazing out the window, his pipe in his mouth. Out in the kitchen youthful voices made merry to the tune of clattering supper dishes. "I say, Ma," Mr. Barrett called out, "are you cleared up there yet?" They were not cleared up, he was informed.

Madeline arose from her seat and started across the living room.

"And where are you going, Madeline?" queried Mr. Barrett.

"To get my hat and coat," she snapped back.

Mr. Barrett was painfully surprised, but deciding to ignore the challenge, quietly asked, "What for?"

"For the simple reason that I have an engagement with a girl friend."

"But don't you know that you have an engagement with your family right now?"

Without further reply she swept from the room.

"Come back, Madeline!" No reply from Madeline. "Come back here, I tell you." She came back. "What's getting into you anyway? Shame on you, Madeline Barrett. Sit down!" She flung herself on the chair nearest the door.

Little Danny Barrett, aged eight, burst onto the scene. "All done, Pa. Can I have a turn tonight?"

Assured he could have a turn, Danny was satisfied. In trooped the kitchen corps of the Barrett clan, Jack, Mary, Kate and Jimmy, and with much ado arranged themselves in their favorite chairs. Mrs. Barrett, tired but happy, ensconced herself in the morris chair. Madeline sulked on the seat by the door.

"All right," announced the head of the family, "Now be quiet for a while, all of you. Danny, get the book from the parlor."

Danny tripped off, and returned with the "Catholic Monthly." He opened it as though to begin reading.

"Give it here," said Mr. Barrett, "you can read later on, Danny." The magazine was handed over with evident reluctance.

The family circle listened in respectful silence while Mr. Barrett read aloud an article on "Mary, the Source of All Graces." Jack next took the magazine and in a clear voice began to read a short story to his appreciative listeners. Danny, seeing that the turns were going to the left, placed his chair between Mary and Jack. The story ended, the lad took possession and made a grand attempt to read, stumbling over the big words to the no little merriment of his more sophisticated brothers and sisters.

In the height of the laughter, and auto horn sounded outside. Madeline knew that sound. It was the horn of Kenneth Creighton's sedan. The reading went on without the least notice of the summons that meant so much to Madeline. Again the horn sounded. She made a move to slip out. Her father was looking straight at her, a stern look in his eye. She dared not go. A third call, loud and long. She could have cried with impotence. It sounded no more. Kenneth Creighton had gone. Meanwhile the reading went round the room and was brought to a close by Mrs. Barrett.

A friendly discussion ensued. Madeline was free to go. She went into the bedroom and threw herself on the bed. Her date was spoiled. Kenneth had gone, perhaps forever, she thought. How she now detested those pious readings.

But why had the talking ceased? She listened. Danny was speaking in a would-be whisper. "Oh, Pa, there's a man out in the hall." Madeline's heart gave a jump. "He says he's Mr. Creighton, and does Madeline live here and can he see her? Pa, he's Maddie's beau, I know he is." She heard her father go out. It was all over now. He would throw Kenneth out. She grew deathly sick.

"Why yes, sir, I'm Mr. Barrett," she heard him say. His voice was not at all unpleasant.

Kenneth was speaking. "Mr. Barrett I must beg your pardon for this intrusion. The bell did not ring."

Her father said something in excuse.

"The door was ajar, so I stepped in. I heard you reading inside and had not the heart to interrupt. I listened, Mr. Barrett—" Kenneth hesitated. "Mr. Barrett, yours is a beautiful religion, beautiful."

Madeline gasped. She had never so much as mentioned religion to him. She had been afraid to bring up the subject, and Kenneth —. Shame swept over her soul.

When Mr. Barrett entered the bedroom, she was in tears. He put his arm around his daughter. "There, there, child! Stop your crying. Mr. Creighton is going to spend the evening with us."

She leaned her head on her father's shoulder. "Oh, daddy," she sobbed, "I've been a beast, — a beast."

"Tut, tut, child. Dry your eyes. My own good little girl."

Madeline Barrett had learned her lesson.

THE ONLY CROSS

There was in the novitiate of the Madames of the Sacred Heart in Grenoble in the early days of the order, one Henriette Girard, brought there by Mother Barat herself. Mother Barat used to call her "a person of experience."

Henriette soon began to think there was some mystery at Ste. Marie, that was deliberately being withheld from her, for she frequently heard the novices talk about the cross of religious life and she saw only faces beaming with joy.

Mother Deshayes, who possessed in no small degree the spirit of the Society, enlightened the candidate by saying that for a religious of the Sacred Heart the great cross was "to see God so loving and so little loved in return."

JESUS AND YOU

God, who created us without our cooperation, will not save us except with our cooperation, says St. Augustine. Our salvation is our work and Jesus'. To illustrate this, Father Plus in "The Ideal of Reparation" uses the following idea:

"At the Offertory of the Holy Mass, the priest first puts wine into the chalice. Then under pain of mortal sin, he has to add a few drops of water. Thus Our Lord's role and ours are symbolized, together with the proportional value of His action and ours.

"The wine alone would suffice for the validity of the Consecration. Nevertheless the water must be added, and by the effect of the Divine words of the Consecration, they are changed, with and in the wine, into the Precious Blood."

Gathered at Dawn

SANCTITY AMONG OUR CHILDREN

PETER J. ETZIG, C.Ss.R.

XXXII

It happens at times that the memory of a child prematurely plucked by God from a family, is a thing so sacred that parents are loath to give the details to the world. For this reason, some of these sketches lacked many things we would like to know particularly regarding the death of the subject. Other parents, however, prefer to remain unknown because of the indirect glory that might accrue to them by reason of the splendid method of home education given the child. To this latter class, the parents of the present subject belong. They desire to remain incognito, and for that reason we are unable to give the family name or the place of residence of little Marie-Louise. This does not, however, mean to imply that the details are less historical, for all of them have been very scrupulously verified by Father Bernard de Ronces as he himself states in his fine little work "*Les Petits Privilégiés de Jésus-Eucharistie*."

MARIE-LOUISE, 1905-1912

Marie was born on Pentecost day, June 11, 1915, and was so weak and frail that they took her to the baptismal font the very same day. She was the first child of a very exemplary couple, and was treasured as a gift from heaven.

A renowned French educator, M. Nocolay, has said that "At three a child has enough intelligence to understand; enough will to resist; and enough strength to start a riot." He might have added "Enough grace to cultivate virtue and make the first steps towards sainthood." It was really a very fortunate thing that Marie's mother realized that a child's education begins with the cradle, and that this education consists in helping the child towards God, the first beginning and last end, the father and judge. Her parents, therefore, guarded themselves against making of Marie a spoiled child — something that might very easily happen to an affectionate and very attractive child of delicate health.

GROUNDING A CHARACTER

The child had her portion of faults. Although open and candid and of an affectionate nature, yet she was at times very stubborn and given

to anger and selfwill, so much so that she at times was a cause of real worry and anxiety to her parents. As a mere tot, she could fill the house with noise and laughter, and seemed to talk incessantly. In fact, when she awoke in the morning, she was accustomed to say: "Let's get up quickly for we will not have any too much time for talking today." And she would act upon that fear of short hours.

The child evidently needed careful training, and she had the mother to give it. She did not adopt a harsh manner but turned the child very gently towards the love of Jesus and Mary. She gave her two primers: the crucifix and the tabernacle; and one principle: "Do all things well to please Jesus, avoid all bad things so as not to sadden Him." And with these she set to work and with such success that at four years, Marie already spoke of "becoming a saint," and made fine efforts at overcoming herself. Many a time she would check herself when about to be disobedient or become angry, and cry out: "My God! what shall I do to be good? I *want* to be good, — but it's so hard!"

A friend of the family witnesses to the rapid progress of Marie, in these striking words: "Marie-Louise will be à saint of whom a life will be written. They will be able to say of her: from the age of three she made the sign of the cross; at two she lead in the family prayers, and at four she struggled against her faults and started to practice virtue."

THE SENSE OF APPRECIATION

Even in these early years she really hungered to hear about Jesus particularly under the threefold aspect of crib, cross and tabernacle. The stories of the Bible had a great fascination for her, especially those of Isaac, Joseph and Moses; and she wept when she heard the tragic story of Joan of Arc for the first time.

With children as well as with adults, the marvellous always has a special attraction, but it is among these little tots that we find it most pronouncedly. The great and beautiful things of nature fill them with enthusiasm, and they sing with the very joy of life. These beauties of nature's scenery have a very spontaneous effect upon them — they see them as gifts of a good God.

"How beautiful are the things that God has made," was frequently upon Marie's lips. And as something quite natural, she turned towards God with a word of gratitude: "O, we should indeed thank Jesus very much and bless Him for having made such beautiful things for us!"

This trait in children was brought out very forcibly by the Countess of Grunne in her paper on the First Communion of children read before the Eucharistic Congress at Vienne, 1912. I mention the two incidents given by her, at the risk of digressing from the story of little Marie. A child of four when on a journey with the Countess was shown the beautiful mountains of southern France, and when the Countess remarked that we ought to thank God for such beautiful things on earth, the child replied: "O yes, and I ought also to thank Him for having given me eyes with which to be able to see those beautiful mountains!" Shortly after, this same child was taken out of an evening for the first time, for a stroll under the stars. The Countess felt the little hand slipping from hers and remarked that she should hold on to her hand lest she stumble on the road. The child however, replied quietly: "But surely I should join my hands to thank the good God for having made such beautiful stars!"

THE POPE'S DEFENDER

Marie's mother was a very prudent educator and understood her little daughter perfectly. She developed the traits that she remarked in the child and constantly focused the attention of the little one on spiritual things. She built a little crib in the children's room, and here the little ones would repair often during the day for a little visit — the essence of which was always some little sacrifice performed or some fault overcome or some virtue practiced. She also introduced the child into the world of Our Lord's sufferings, and on Holy Friday, 1909, she took Marie with her for the first time to make the Way of the Cross. The sufferings of Christ made a very deep impression, and she wept so much about it that it caused her mother some concern. The picture catechism was introduced to bring home God's truth, Bible stories were multiplied, and the child instead of lingering in a make-believe fairy land, became familiar with the friends of God.

The decree on the Communion of Children was promulgated by Pope Pius X in August, 1910 and Marie almost shouted with joy when it was explained to her. "But," said her mother, "if you are really good, you will receive Jesus in your heart in two years." Two years! what a long time to wait! How truly do these little ones show us what was in the mind of the Sovereign Pontiff when he opened the doors of the tabernacle to the little ones of Christ's flock. We see the instinct born in baptism lifting little hands for the Food of Angels; such actually feel the need of the Eucharist.

When Marie heard the Decree discussed, as it was very much in those days, when even well intentioned piety found fault with the liberality of the Vicar of Christ, she would become quite wrought up. "It is the Pope who speaks," she would protest, "that ought to be enough. He knows very well what he is doing, and we must do just as He says!" *Ex ore infantium*. . .

THE SPIRIT OF REPARATION

About a month later, a pamphlet put out by the *Maison du Bon-Pasteur* of Paris, dealing with the life of Little Nellie of Holy God, fell into her hands. The little one who could read was bewitched by the beauty of Nellie's life and fascinated by the possibility of reproducing it in her own. After that, her one ambition was to love as Nellie did, to desire as Nellie did, and to receive Holy Communion even more than Nellie did. This incident is important in the history of Marie because it dates the point of departing for very rapid progress, and after this we hear her often repeating: "We must become saints! We must become saints!" And as her biographer says that this was not a mere formula but formed a definite program.

In the summer of 1911 Marie went to confession for the first time. It was preceded by long preparation, and left her in a state of wonderful peace and contentment. The mere thought of sin frightened the child and even the very presence of imperfection on her soul caused her sadness, and she would ask anxiously: "Did I have the misfortune to tarnish the whiteness of my soul?" It was a moving sight to see her drop to her knees and make a little act of contrition and say: "Good Jesus do wipe out my little sin." Whenever some little fault occurred she would run to her mother to confess it: "Mother dear, you are not going to scold me, are you? I've been foolish again. Tell me quickly, how to make it good again!"

She early learned the value and practice of sacrifice and mortification. At table she frequently refused cakes or candies, and when once asked why she did not take such things, she replied:

"I must punish myself to make good my faults" and at times: "I must be careful that I do not become a little gourmand."

This fear of offending Jesus was, however, tempered and controlled by a delicate confidence in God so well exemplified in modern times by the Little Flower — a saint that stood high in Marie's family.

MAMMA AND JESUS

The spirit of prayer seemed quite developed in Marie at the early age of six, and there was absolutely no chance of omitting grace at meals with the little tot around. At times she would interrupt her play and run to her mother and look up and say: "Mamma dear, it has been quite a long time since we made an act of love to the good God!"

Another trait was her love to hear the reading of the Gospel. It was a family custom to read a page of the Sacred Text each evening, and Marie saw to it that it was never omitted: "We cannot go to bed," she said one evening, "for we have not yet read the Gospel!"

"Do you really like this reading," she was asked.

"Yes, yes, very much," was the reply.

"But why?" came the response.

"Ah," and the little black eyes grew very thoughtful, "it is because I hear the words of Jesus and the voice of mamma!" What a marvellous and yet true intertwining of two names! How much good could be accomplished in a child's heart if we were to introduce the child into the lives of God's own heroes! If only in our homes, father or mother would each evening take down the family Bible and read a story to the children — the "bedtime" story of our ancestors!

As illustrative of Marie's spirit of prayer, an aunt tells us a very pretty incident. It was Christmas eve, Marie's last on earth. The little one asked her aunt to say the rosary with her, and kept on insisting till she obtained her request. When asked why she was so insistent particularly on this evening, she replied: "It is to keep the Blessed Virgin company during her journey from Nazareth to Bethlehem!"

Being of an open and very affectionate nature, she quite naturally was very much attached to her parents. This led her to link the names of both with that of Jesus quite frequently: "What should I still do that Our Lord may be content — and you too?" She appreciated all that her parents did for her and when mother was unwell she would play nurse: "I want to be your Sister of Charity," she would say pleasantly. "I wish that I were fifteen years old then I could take care of you better and give you better service." In fact, one day she said to her mother: "Don't be disturbed. I will never marry, but will always take care of you!"

WEARING LACE

She had a very soft spot in her heart for all beggars, and it grieved

her very much to see her father send some lazy tramp on his way. Her attitude towards the poor was a supernatural one, which is clear from one of her sayings: "See," she said pointing to a passing beggar, "there is a friend of the good Jesus; we must treat him with great respect!" She gave away all her little things such as candy, chocolates and cakes and when these were gone, she would invade the family larder. In fact she did this with so much diligence that her mother had to curtail her inroads.

"When I am grown up, she said one day, "I will give all my money away. Little Jesus was poor, and I want to be poor like Him!"

One time she got a fine silver meshbag for Christmas. She admired it and was very thankful for it, but would not carry it: "It is a beautiful bag, but I will not carry it. I don't want to appear rich." At another time when her mother was dressing her and wanted her to wear some fancy lace dress, the little tot pleaded: "Mamma, don't make me wear this lace; you know very well that I want to be poor!" A rare thing even among children.

TOWARDS THE TABERNACLE

After a long wait, the date of her First Communion was finally set for May 1912, and the place — Lourdes. Time and time again she would ask her mother: "How many months and days before May? Oh, I've been prepared so long already!" In December, on the feast of the Immaculate Conception, she attended a first Communion celebration at a neighboring orphanage. Her eyes were big with admiration, her whole posture eloquent of her ardent desire for Christ in the Blessed Sacrament.

"How happy they are to receive Jesus!" she exclaimed after the service, "I am jealous of their happiness. . . . O that they would give me only a *tiny* bit of their Jesus!"

Yet before that time came, the hand of God reached down into this child life, and suffering became her gift. In January 1912, a severe inflammation of the ear set in, and caused her untold pain, especially as nothing seemed to relieve her. At times there were little outbursts regarding her pain but she caught herself immediately: "But, my little Jesus, I do not want to complain. I offer it to you as preparation for my First Communion;" or "O my God, perhaps I spoke wrongly; did You not Yourself place me on the cross with You?"

Times such as these, revealed a wonderful depth of the supernatural

in the child's soul. This fact was recognized by several priests who visited the home. "Jesus has already marked her for heaven," one asserted. "She is transfigured; she does not touch the earth; she is a little saint."

Quite naturally such expressions were a mixture of joy and sorrow for the mother. Marie noticed this and sought to comfort her mother as best she could. However, she really did seem to sense the fact of her short sojourn here on earth. One day when in apparent good health, she said: "Mamma, if I die, don't cry, because by death I will go to the good God!"

HOLY WEEK

The first sign of the malady that was to snatch Marie away from her parents, appeared in the night of March 16-17, 1912; a very sore throat and a terrible cough, although her breathing was normal. On the 18th while saying the family prayers she remarked rather seriously and cryptically: "Let us today make our prayer as it would be the last of our life!" Had she heard the quiet beating of the wings of the Angel of death? She never again knelt at that fireside. The next day she was quite herself with her games and little duties, but the day was not yet done when a sudden attack decided her parents to rush her to a hospital. Signs of the croup were there, and a dangerous condition of diphtheria was found. Extreme Unction was administered and Holy Communion was promised if she would get a bit better. Marie was resigned and expressed her only desire: "I want nothing more than to make my First Communion, and to be enrolled as a Child of Mary."

Each morning she made an offering of the day's sufferings to little Jesus, and no murmurs or complaints were heard from her. Even the enforced absence of her parents—a thing extremely painful to her—she bore without a word. She asked that the life of Nellie be read to her and repeated with Nellie: "Tell the Pope, that it was very nice of him to have permitted little children to go to Communion sooner!"

On the first of April, Monday in Holy Week, she was enrolled as a child of Mary, and that night the cough lessened and the fever disappeared. "It is the Blessed Virgin who makes me sleep," she said quite simply. "It is because I am now her child!"

GOOD FRIDAY

Finally it was decided to give Marie her First Communion. The child was overjoyed to hear it, and asked her mother to help prepare

herself. The religious wished to deck her bed with flowers, but she would not hear of it. "Flowers for me? O that would be pride. No, no, all for the good Jesus." Finally the priest came, and as he stood before her with the little white host, the eyes of Marie were fascinated and held, and as the Sacred Particle rested on her tongue, the ambition of a lifetime had found its rest. She seemed a picture of peace and joy and continued her thanksgivings despite the attacks of fever and pain.

All hope of cure had now definitely been abandoned. Good Friday dawned—and with it Marie's Calvary. She herself called for the priest, her father and her mother. Only a few words could get beyond her fever burnt lips, but they were words of affection and love.

"I believe . . . it is . . . over. I'm going . . . to leave you. Don't cry," she said. "Thanks, thanks to all." She saw the anxiety on the face of her loved ones, she saw the tears of her mother, and softly spoke her final words:

"Jesus! Jesus!"

Her eyes opened wide and looked steadily above as if she saw that of a truth the temple curtain was being rent and Easter joy was abroad. Then her eyes closed—Marie had gone to God. It was the noonday hour, Good Friday, 1912.

They buried her amid tears as we may well imagine, but the tears of father and mother reflected the light that was already dawning over the precious remains—the light of the Easter dawn. And the *Fiat* of a resigned family, is slowly but surely giving place to the cry of triumph of the Angels: Alleluja! as the brightness of God is daily growing more pronounced around a little flower-covered grave of a pretty French cemetery.

THE UNBELIEVER

Constantin Volney, noted French author and skeptic of the Revolution times, was making a sea-voyage when a great storm arose and threatened all the travellers with death. The skeptic devoutly knelt down and recited the Rosary with the other passengers. After the danger had passed, one of his companions expressed his astonishment.

"It is one thing," said Volney, "to philosophize quietly in one's room, and another to be upon the sea during a tempest."

~

If you would think better thoughts withdraw from the crowds and seek solitude.

Statutes of Catholic Action in Germany

AS PUBLISHED IN THE OFFICIAL ORGAN OF THE
ARCHDIOCESE OF COLOGNE

R. J. MILLER, C.Ss.R.

These Statutes may be said to indicate the battle line along which will take place the struggle between Church and State which has already been begun in Germany. The old Center Party and its allied societies are gone; but Catholic Action, as outlined here, has taken its place; and it is certain that German Catholics will never abandon this position.

1. In the Church of Christ, even the layman has duties that go beyond his own personal concerns. By means of Baptism he has become a living member of the mystical body of Christ, and as such is called to have an interest in its development. By means of Confirmation he obtained special graces to correspond as a soldier of Christ with this vocation against all opposition.

It is the duty of pastors of souls to awaken and develop in the faithful an understanding of the high dignity of this general priesthood of the laity, and of the grave obligation it entails. In Catholic Action,

the Holy Father has assigned a special position to the laity in which they must actively cooperate with the apostolate of the hierarchy in the spread and application of Catholic principles. The clergy must bear in mind that in order properly to fulfill their own apostolic mission, they have need, now more than ever, of Catholic Action, understood in this sense.

ORGANIZATION OF CATHOLIC ACTION

2. Catholic Action must develop its strength and its activity **Parish Councils** first of all in the narrowest ecclesiastical community, namely, within the confines of the parish. The pastor establishes the Parish Council by choosing suitable laymen of exemplary Catholic life from the various classes of the population, and precisely from the four natural groups: men, women, young men, young women; he also names the president. The Parish Council thus formed must serve as a cell of Catholic life, ever prepared to labor. It must therefore be considered as of the highest importance that those laymen, too, be led to enter the Parish Council who are not connected with any Catholic society, but who, by their devout life, or their education or standing, are in a position to be of assistance to the work of Catholic Action.

The pastor and the Parish Council

The pastor is both head and heart of the Parish Council, but he must also see to it that the curates of the parish and the local chaplains also take part in the meetings and the activities of the Council. The chief care of the pastor will be to form consciences; that is, by means of evening instruction classes, weekly meetings, spiritual exercises, to prepare the laymen who belong to the Parish Council to perform their apostolic labor in the right spirit.

Charges of the Parish Council

The pastor will also see to it that the Parish Council executes the charges to be given by Superior Councils, and establishes a program of action covering the common needs and activities of the parish and the various societies. As often as questions arise in the parish which are of vital interest to the Faith and the life of the Church, the Parish Council

must meet to discuss and decide. The decisions of the Council must always have the approval of the pastor. The proceedings of the Parish Council must be recorded word for word; every meeting must open and close with prayer.

Deanery Councils 3. For common labors of a more extended nature, which go beyond the limits of a single parish, the deans, acting in concert with the pastors, may form Deanery Councils, which are to be established by applying to the Deanery Councils what has been said of Parish Councils in art. 2. The call for meetings of the Deanery Council will be issued from time to time as the need arises. The pastors of the deanery will also take part in the deanery meetings.

City Councils 4. In cities where there are several deaneries, the Deanery Councils will meet only by way of exception, for special labors which concern only the deanery. In place of the deanery meetings there will be formed, as a permanent institution, a single Council of Catholic Action, for the entire city. The members of the City Council will be named by the Dean of the city, who will receive for this purpose the proposals of the conference of the local deans. In the organization of the City Councils, too, care must be taken that the districts (or Deaneries) of the city, and the various professional and natural groups, have their representation. The directors and the president will be named by the Dean of the city, after he has heard the proposals of the Council and the deans. In order to have binding force, the decisions of the City Council must have the approbation of the Dean of the City.

THE VAST FIELD OF LABOR BEFORE CATHOLIC ACTION

Charges of the Deanery and City Councils 5. In the vast field of labor that lies before Catholic Action, the Deanery and City Councils have the following charges:

- a) The Council will occupy itself with the faithful and zealous execution of the wishes of the teaching authority of the Church (the Pope and the Bishops), with the great questions of modern Catholic life which are of interest to all Catholics.
- b) The Council assumes those charges of greater importance for which no special Catholic organization existing in the locality is competent.
- c) The Council promotes those special activities, which, though entrusted in a special way to some particular Catholic organization, still should be extended to the entire population. In such cases the greatest importance shall be attached to the collaboration of the organizations which are specially competent.
- d) The Council will give to the federations and the interparochial Catholic organizations the opportunity of submitting proposals, and exchanging ideas, and will coordinate these ideas for common action.

Diocesan Councils 6. For the purpose of perfecting the participation of the laity in the apostolate of the hierarchy, the Archbishop or acting head of the archdiocese constitutes, for the entire archdiocese, a Diocesan Council of Catholic action, with a layman as president, and a priest as chaplain. This Diocesan Council is composed of prominent persons in Catholic life, chosen from the various localities, from the natural groups, and from the Catholic organizations. The Diocesan Council will receive the instructions of the Archbishop, and with his consent may formulate the general rules according to which Catholic Action will be expected to secure the manifestation, recognition, and respect of Catholic principles in the diocese.

Special Action Groups 7. Both in the Parish and in the Superior Councils, there will be established Special Action Groups, for men, for women, for young men, and for young women; in the university towns, also for the students of either sex. The presidents (and the chaplains) of these groups will be named by the same authority which names the presidents of the respective Councils. For the purpose of establishing closer contact between Catholic Action and its organizations on the one hand, and ecclesiastical authority on the other, the Archbishop will name a priest for each special Action Group, who will act as Official Representative of the Archbishop.

CATHOLIC ACTION AND EXISTING SOCIETIES

Mutual Relations 8. An important and indispensable manifestation of the life of Catholic Action is the association of the faithful in Catholic societies. Catholic Action considers such societies as most useful bridges and paths by which religion finds the way to actual life, and many men find the way to the Church. Catholic Action, therefore, does not wish either to abolish or interfere with the numerous Catholic societies which have a religious purpose. They will, however, be incorporated into Catholic Action as members of a single body, maintaining all the while their own individuality and their own proper activity. They should on the one hand allow themselves to be permeated by the spirit and the life of Catholic Action, and on the other, increase the fullness of its vitality.

Mutual Obligations 9. Catholic Action signifies for all the societies the call and the admonition to reflect on their highest concerns — those of a religious nature — and to be on their guard against the spirit of mere external and worldly activity. At the same time, all the societies which labor under the spirit of Catholic Action must be considered as useful instruments for the work of the care of souls. It is therefore a pastoral duty of the clergy to promote such societies; hence, during the Bishop's pastoral visitation, an account will be required of the fulfillment of this obligation.

ORDER AND UNITY

Under the Bishop 10. Catholic Action also signifies a call and an admonition for order and unity in the life of the societies. Like Catholic Action itself, but in a less immediate degree, all the Catholic organizations of the diocese are under the directive control of the Archbishop. The Diocesan Presidents named by him are the representatives of the Archbishop, not of the organizations and societies. They are responsible to the Archbishop for the fulfillment of their charge. In all important matters, they must have recourse to his decision. Each year, in October or November, they must regularly present him with a written account of the state and the proceedings of their respective organizations.

Obligations of the Diocesan Presidents In order to be able to fulfill their important charge, the Diocesan Presidents should be well versed in pastoral science, and especially in all the matters of interest to their own organizations. Among their duties are: to advise the pastor and the parish presidents, suggest to the Archbishop at the proper time, if there are good reasons for it, that the various societies be united in local or diocesan federations, and see to it that a spirit of friendliness and cooperation exists both between the various societies, and between them and the central authority of the federation.

(To be concluded.)

Why All These Laws?

F. E. BIETER, C.Ss.R.

Canon 795 states that the following conditions are necessary that a person act validly as a sponsor at Confirmation:

Requisites to be a sponsor validly 1. That he himself be confirmed, have the use of reason and the intention to act as sponsor.

2. That he be not a member of an heretical or schismatical sect, nor laboring under a penalty imposed by judicial sentence such as excommunication.

3. That he be not the parent or consort of the person being confirmed.

4. That he be chosen sponsor by the person receiving Confirmation or by his parents or guardians; or in default of these, by the minister or parish priest.

5. That the sponsor or his proxy physically touch the person while the act of Confirmation takes place.

Why should the sponsor himself be confirmed? In an army officers are not trained and instructed by privates, but vice versa. In a spiritual but real sense, the sponsor is the superior who must train the one who until now was a private soldier. Consequently he himself must first have been advanced to that superiority by Confirmation.

Why must the sponsor have the use of reason and have the intention of acting as sponsor? He is assuming an obligation towards the person confirmed. Therefore his consent is necessary.

Why cannot a member of an heretical or schismatical sect be a sponsor? Confirmation is the sacrament that strengthens the faith of the Christian. He must profess and practice and defend the true faith. The sponsor must help him in doing all this. Evidently he cannot do that if he himself does not belong to the one true Church of Christ.

Why must the sponsor be free from the severer penalties specified? The purpose of the sacrament is to make the Christian faithful to his religious obligations. A Catholic who is excommunicated has not been faithful. He has been guilty of a very serious infraction of some Christian duty. Evidently a person of that kind cannot be a model Christian, such as every sponsor must be.

Why cannot a parent be a sponsor for his own child? The Christian's spiritual life is something divine. It is above nature. The super-

natural life of the soul is much more excellent than that of the body. This is a fundamental and important truth. It is well therefore that this difference between the natural and the supernatural life of the Christian be emphasized. This is accomplished by the discipline of the Church which excludes a parent from sponsorship.

There is another reason. A sponsor is also a supplementary guardian and instructor. If the parents fail in their duty, the sponsor must supply the defect as best he can.

Similar reasons suggest that husband and wife should not be sponsors to each other.

Why should the sponsor be chosen by one of the persons indicated in the canon? Since the sponsor must be a definite person having certain qualifications, it is evident someone must choose him. But who is to make the choice? The canon gives that right to the person to be confirmed. But if the latter be a child, his parents or guardians would be better fitted to make the selection.

Still it may easily happen that neither the person receiving Confirmation nor his parents have selected a sponsor. It was wise then that the canon should allow the bishop or the parish priest to make the determination.

Why must the sponsor touch the person while the bishop is administering the sacrament?

It has been customary from the first centuries that there should be some physical contact between the sponsor and the child during the act of Confirmation. In past centuries this was usually done by the person placing his foot upon the foot of the sponsor. Today it is more usual for the sponsor to place his hand upon the shoulder of the person. The canon does not prescribe either method. The prevailing custom should therefore be kept in each country.

Canon 796 establishes the following requisites for lawful sponsorship at Confirmation:

1. The sponsor should not be the same person who was sponsor at baptism unless for some reason the minister allows it, or when Confirmation is administered immediately after baptism.

2. The sponsor should be of the same sex as the person receiving Confirmation unless the minister judges that there is sufficient reason for an exception.

3. The requisites for lawful sponsorship in baptism must also be observed here.

Why should not the same person be sponsor at baptism and Confirmation?

The principal reason seems to be the desire to retain an ancient custom. Although the obligations of the sponsors at baptism and Confirmation are very similar, still their spiritual offices during the rites are quite different. The necessity of having different sponsors for the two sacraments therefore emphasizes this difference. Since it is not a matter of great importance, the bishop may allow the same person to act as sponsor at both rites.

Why should the recipient of Confirmation and his sponsor be of the same sex? This is also an old custom. In former centuries the person being confirmed placed his foot upon the foot of the sponsor. The Roman Pontifical assigns this custom as the reason why the sponsor should be of the same sex as the person receiving the sacrament.

What are the principal requisites for sponsorship at baptism, which must be observed also at confirmation? The sponsor should be at least fourteen years old; he should know the rudiments of faith; and if he is a religious or cleric in major orders, he should have the permission of his superior.

Canon 797 states that spiritual relationship arises between the sponsor and the person confirmed. Consequently the sponsor must consider the person forever committed to his care, and he should be watchful about his Christian education.

Why does this spiritual relationship arise? The spiritual life, although supernatural and residing in the soul, is still very real. It is truly a life. Hence the source of relationship in this life will be different from blood relationship. The sacraments of baptism and Confirmation give and augment life. Hence the sponsor at these rites becomes a relative in the spiritual order to the recipient of the sacraments.

EQUALITY

A sultan once met a dervish, who sat by the roadside holding a skull in his lap.

"What are you doing?" asked the sultan.

"I am trying to find out," replied the dervish, "whether this is the skull of a great man like yourself, or a poor fellow like me."

The effects of
sponsorship

Catholic Anecdotes



A LIFE OR A LIE

During one of the Roman persecutions, the Emperor Maximian sent a band of soldiers to seize the holy Bishop, St. Anthony of Nicomedia. It happened that the soldiers, not knowing whither they had come, entered the house of the venerable old man, and asked him for something to eat. The Saint received them very kindly, and gave them food to appease their hunger.

The repast being over, they asked him where they might be able to find Bishop Anthony.

"I am he," answered the Saint.

The soldiers, recognizing him at last, said:

"We will take care not to arrest you; we shall say that we did not find you."

"God forbid!" replied the Saint. "I do not want you to tell a lie; I would rather die than advise you to commit a sin."

And he set out with them to be thrown into prison.

A CHILD OF MARY

Near the deathbed of Eva Lavalliere, the famous actress who, after having known a markedly joyous and brilliant career in Paris, renounced all worldly satisfaction to work out her life obscurely in a little village in the Vosges in repentance, piety and charity, a remarkable document was found. It had been written entirely by hand a short time before and was entitled "Contract with Mary." It read as follows:

"O Mary, Virgin most pure, my good Mother, I come today to prostrate myself at your feet and to execute with you a contract of love.

"I consecrate to you my body, my heart, my soul; I trust with you my present interests and those of Eternity; I shall confide in you my joy and my pains. Each morning you will lead me to the Holy Table, you will be with me at the hour of trial and I shall be to you a most devoted child. To signify these promises and to unite myself with you by an unbroken chain of prayer and love, I wish each day, O my Mother, in order to be faithful, cost what it may, to recite the consecration: "O my Queen, O my Mother, be mindful that I belong to you; protect me, defend me as your own."

"Each Saturday I shall impose upon myself a little mortification in your honor, and on each of your feasts I shall renew my loving contract.

"In return for these promises, O Virgin Immaculate, give me your heart for the love of Jesus, so that like you I may fulfill His wishes. Aid me in acquiring such virtues as He desires for me, to forget myself always, to work only for God without fear of sacrifice, without cessation, and I shall rely on your perpetual help always to be that which Jesus wishes me.

"I am His, I am yours, O my good Mother. Give me each day your blessed and eternal benediction until my last evening when your Immaculate Heart will present me in Heaven to the Heart of Jesus, so that I may love you and bless you without end."

MISSIONARY COMFORT

When Father Lacombe, famous missionary of western Canada, was on his way to his chosen field just after his ordination in Montreal, he stopped for a time in St. Paul. Guides were to meet him there for the trip into western Canada. The city consisted at that time of about thirty primitive log buildings clustering around a little church. Most of the settlers were French Canadians.

The new missionary was met at St. Paul by Father Ravoux, who at the time was the only priest in the district. He brought Father Lacombe into his bare little dwelling and told him to consider himself lord and master there while waiting the coming of his guides.

"For my part," continued Father Ravoux, "I must return to my headquarters at Fort Snelling this afternoon. You will officiate here tomorrow."

"But," said the young missionary, "where am I to sleep?"

"Why, here," said the older priest, pointing to a long, narrow box. "That box has blankets inside. Just open it up."

"But that's a coffin!" Father Lacombe cried, shuddering and recoiling.

"Yes," said Father Ravoux in a matter of fact way. "A half-breed died in the woods the other day and I helped to make his coffin. It was too short and we had to make another. I kept this one. It is very useful; I had only blankets before."

~

Who falls for the love of God, shall rise a star.—*Jonson.*

Pointed Paragraphs

MONTH OF MARY

To the Christian who takes Mary as his Mother, St. Bernard addresses the words:

"Following her, thou strayest not;
Thinking of her, thou errest not;
Asking of her, thou wilt never despair;
Clinging to her; thou wilt never fall.

If she be with thee, thou hast all,

And wilt thyself feel how true the words: 'And the name of the Virgin was Mary.'"

May is the time for every Christian to earn the fulfillment in himself of these prophecies of St. Bernard.

It is the time to follow Mary, through the scenes of her life, through her sorrows and joys, through the virtuous actions that show the way through life and into death with the calm assurance that here is heaven and happiness and home awaiting.

It is the time to think of Mary, from whose very presence virtue went forth, and whose memory in the minds of men allows no shadow of sin to fall athwart their path.

It is the time to ask of Mary, for goods of soul and of body, for help, for strength, for graces, for goods. She is a mother, and has a mother's store of good things to give her children.

It is the time to cling to Mary, learning her power as a staff on which to lean in time of temptation, sorrow, trial, and need.

Thus May belongs to Mary, the Mother of God. The ages have dedicated it to her; spring's promise reminds us of her, who was the promised and actual medium of redemption and life for man; and the Church uses it to draw us to her, our most powerful human intercessor at the throne of God.

THE WHY OF MIXED MARRIAGES

Recently the *Queen's Work*, official organ of the Sodality of Our Lady, published partial results of a nation-wide poll of Catholic college and high school students on the question: "What are the reasons why Catholics often marry non-Catholics?"

The answers given display a wide variety of principle, training and Catholic outlook on the part of Catholic young people. True, they are trying to place the motives for the actions of others, yet often they reveal themselves strikingly in the answers they give.

For example, a considerable number settle the question by simply referring to the power of love. "Just love" is the reason for mixed marriages, say 3,961 students. "Love is blind" answer 1,067. "Love is stronger than faith" say 625. One student comments that "God makes two people for each other;" another says "love knows no bounds in religion;" and still another that "love is a mild form of insanity; wherefore what people do under its influence must be excused." Revealing answers these; for those who give them must be unconscious that there are other factors in human character that give love whatever power it possesses.

Also among the answers quoted in the *Queen's Work*, there is a surprising amount of mutual recrimination indulged in by Catholic students. The reason for mixed marriages, say 731 students, is that "a good Protestant is preferred to a lax Catholic;" 642 say "Catholics do not mix enough." A good number of girls say "there is greater respect in non-Catholic boys;" others say "there are few good Catholic boys," and "Catholic boys do not come up to ideals;" while the boys take their fling by saying "Catholic girls are fickle," "there are few good Catholic girls," and "Catholic girls are timid." Catholics in general are said to stand in the way of Catholic marriages because they are "snobbish," "disrespectful," "unfriendly—more so than non-Catholics," "not as intelligent as non-Catholics," etc. Such generalizations are the product of very immature minds, and reflect as much on the speakers as on their companions.

The clergy come in for their share of blame for mixed marriages. "The clergy tries to keep the sexes apart;" "priests fail to instruct young people;" and "some pastors discourage social affairs at which young people might become acquainted." In the majority of cases it must be known that the priests fail only because they are given no ear in their instructions and no cooperation in their efforts to bring young people together.

A large number of penetrating answers are given. Where the blame really lies for mixed marriages, in most cases, though not all, is in some fundamental lack in Catholic training or character. Many students

recognize this. Here are their answers to the question proposed: "Lack of religious training." "Parents do not supervise childrens' associations." "Weak Catholics." "Indifference and spite." "Lack of example and home training." "Want law in own hands." "Failure to heed advice." "Bad company." "Public dances." "Friendships not made on principle." Etc.

Answers like these probe to the heart of the mixed marriage problem, and only when they can no longer be made, the problem with its resulting unhappiness in lives and loss to the Church, will remain.

MUDDLED THINKING

Much publicity has been given during the past year to the Congressional committee hearings on the proposed bill to modify or repeal the law forbidding the transmission of contraceptive information and devices. Arguments pro and con were bandied back and forth for hours, but seldom was it difficult to ascertain where the balance of logic and common sense lay.

Few articles so devastating to the position of those favoring contraception and its propaganda have been written as that of the eminent sociologist, Msgr. John A. Ryan, D.D., which appears in the April issue of *Catholic Action*. It supports with irrefutable logic the statement he makes concerning the reasons advanced for the widespread diffusion of contraceptive information:

"I wish to express the deliberate judgment which has grown stronger with every year since I first began to notice birth control propaganda. It is that from the viewpoint of social and national welfare, the thinking of the leaders of the birth control movement is the shallowest and their arguments the most superficial that have ever been enlisted on behalf of any social proposal in the United States. This thinking and these arguments ignore the moral law, the facts of economic life, the requirements of justice for the poor, the deep-seated instincts of human nature, the lessons of human experience and the welfare of our country and its people."

Especially does Monsignor Ryan show the shallowness of the argument that birth control by contraception is necessary as an economic remedy. What it has led to, is leading to, and will lead to all points out to the thinking man that there must be something fundamentally wrong about it. This is only what could be expected. Says Monsignor Ryan:

"National welfare is in the long run identical with sound morality. To fulfill the moral law is to ensure the welfare of the race. . . . The infinitely wise God Who made our universe did not contradict Himself. He did not give human nature a moral law and then decree that human welfare would be furthered through the violation of that law. The natural law which forbids contraception cannot be transgressed with impunity. It cannot suffer wholesale violation without involving the race in disaster. . . . We do not have to wait for the production of these evil effects in order to know that they are inevitable. Through a normal use of our reason, we are enabled to discern them beforehand."

FOR CONSCIENCE SAKE

Regarding the recent resignation of Al Smith as editor of the *New Outlook*, an editorial in *Editor and Publisher* has this to say:

"So Editor Al Smith resigned, took his hat and coat from the locker, and walked out into the world, a free and honest man. It's the right and wholesome course for any editor when there exists in the office an irreconcilable difference on a question involving principle. Anything short of a resignation leads to intolerable relations. To hang on to the weekly pay-envelope while putting conscience through the wringer is intellectual suicide! Men go flat and stale. The medium must also suffer.

"Mr. Smith, according to report, put on the brown derby in defense of his views on the air mail contract incident. Apparently he wished to line up with Mr. Roosevelt. Publisher Frank A. Tichenor, deeply interested in commercial aviation and with a stake in it through ownership of Aero Digest, naturally contended that *New Outlook* should accept the Lindberg view."

THE WIT

"To think little, to speak of everything, to doubt of nought; to dwell only, as it were, in the surroundings of one's own soul; to cultivate but the superficialities of the mind; to have an easy, fluent utterance, an elegance and a nicety of language; to have the art of pleasing without that of gaining esteem; to have the innate but ambiguous talent of quick conception, and for this reason to consider oneself above reflection and forethought; to fly from object to object, seeking the depths of none; to cull greedily every flower, and not allowing the fruit to ripen, — this is but a faint picture of what our age honors with the title of a *wit*."

-----LIGURIANA-----

EXCERPTS FROM THE WRITINGS OF ST. ALPHONSUS

PRESENTATION

I wish to present here a doubt which may easily come to the mind

of a soul that loves God and seeks to conform itself in everything to His

holy will. Suppose such a soul knew by revelation that it was to be damned; would it be obliged to resign itself to this in order to conform itself to God's will? No, St. Thomas teaches; in fact, he says it would be a sin to accept damnation, because it would be consenting to live in a state that is bound up with sin, and is contrary to the external destiny given the soul by God, Who does not create souls for Hell, where they hate Him, but for Heaven, where they love Him; and therefore He wills not the death even of the sinner, but rather that all should be converted and saved. The holy Doctor says that the Lord does not wish anyone to be damned except for sin; and so if a person consented to his damnation he would not be conforming himself to God's will, but to the will of sin. But suppose God, foreseeing a person's sin, should have passed the decree of his damnation and then should reveal it to him, would he be bound to consent to it? No, not even in that case, says the Angelic Doctor; because the person would have to understand the revelation not as an irrevocable decree, but as made to him as a threat of what would happen if he persists in sin.

But let everyone drive from his mind such dark thoughts, which

serve only to cool our confidence and love. Let us love Jesus Christ as much as we can here below; let us sigh every moment to go to see Him in Paradise and there love Him perfectly; and let this be the principal object of all our hopes: to get to Heaven so we can love Him with all our strength.

How many people, if they were poor or unwell, would not fall into the sins they commit being rich and in good health; and that is why Our Lord refuses to hear the prayers of some souls that ask for health and wealth; because He loves them; because He sees that these things would be to them the occasion of losing His grace or at least of growing luke-warm in the spiritual life.

God is displeased with a want of trust on the part of souls that heartily love Him, and whom He loves.

St. Mary Magdalene de Pazzi used to say she held it for certain that those who do everything with a pure intention go straight to Heaven without passing through Purgatory.

In this consists all our security and perfection: in suffering with resignation all the things that are contrary to our inclinations as they happen to us day by day, whether they are small or great.

God is not displeased if in your desolations you go to your friends to find some relief; but He wills you chiefly to have recourse to Himself.

Book Reviews

RELIGION

The Christian Virtues. By Rev. G. J. MacGillivray, M.A. Published by P. J. Kenedy and Sons, New York. 176 pages. Price, postpaid, \$2.10.

More than once I have heard priests and religious ask for a book on the Christian virtues—some book that would go into a more detailed account of them than the ordinary books on Christian life or asceticism. There are such books in other languages, but there is none that came to mind, in English. Father MacGillivray has done us a service therefore in this book.

And we are all the more pleased because he has done his work well. The fact that he based his treatise on the Summa of St. Thomas is a voucher to our minds that the doctrine is solid. He has also made it complete—for he ranges through all the theological and moral virtues, and their most important subdivisions. That is not all. It is highly practical; and the applications to practical living are manifold and telling.

Take for instance his development of "How Faith is preserved" or "How Faith Grows." Here for instance, speaking of the necessity of a good Catholic home, he says: "But let us notice that it is not enough that the home be nominally Catholic. It must be Catholic in reality, in spirit. It must be a home in which the faith is practiced, and that not merely by such things as attendance at Mass on Sundays. No, a real Catholic home is one in which the spirit of Christ reigns, and not the spirit of the world. Nothing kills faith like the spirit of worldliness." And so on.

All the virtues are thus treated and applied. And in the conclusion, he gives us a brief recipe for working for the attainment of these virtues—most useful advice. It is surprising how much Father MacGillivray was able to crowd into the pages of this book.—A. T. Z.

Meditations on the Life of Christ. Attributed to St. Bonaventure. Translated from the Latin by Sister M. Emmanuel, C.S.B. Published by B. Herder, St. Louis. x—441 pages. Price, \$2.75.

It is somewhat disappointing at first,

to find that these meditations are not, with the exception of the meditations on the Passion—the work of St. Bonaventure. However, on reading the book, one's disappointment is forgotten; for the Friar Minor who wrote these meditations originally, sometime prior to 1330, has all the unction of the saint.

In one of his meditations he gives his idea of his work. He says: "We had no intention of giving homilies, first because our powers are unequal to the task, and secondly, because this would make the work inordinately long. So all you have to do, devout reader, is to imagine yourself a spectator of these events, attentively contemplating the persons and deeds, for in this exercise consists the efficacy of these meditations."

The author himself occasionally draws on private revelations and pious imagination to fill out a picture. We feel sure that anyone who uses this book of meditations will derive profit from it.

—A. T. Z.

MY FAITH. What Does it Mean to Me? By Dom Hilaire Duesberg, O.S.B. Translated by Ada Lane, M. A. Oxon. Published by Benziger Bros. 274 pages. Price, \$2.00 net.

As an antidote for the secularism that absorbs the faith of so many professing Christians, this book is of great merit. Dom Duesberg is a dynamic thinker and his style of writing is of the forthright kind that challenges and subdues. He is especially fortunate in his translator, for the English flows as smoothly and melodiously as a well written original, which is unusual. With an introduction and seven chapters the author shows how the Catholic faith answers all the needs of human life, but answers them only when it is accepted in all its fullness, and not in any of the compromising forms that are not unusual even among Catholics. The supreme merit of the book appears, to this reviewer, to lie in the penetrating grasp the author displays of the mind of some modern Catholics, tinged by the modern spirit, with its excessive formalism on the one hand and its excessive subjectivism on the other; with its laziness and shallow-

ness of thought, with its blindness to the supernatural, with its presumption and often its outright rebellion. The true genius of the religion of Christ, fully accepted, leaves no room for these fruits of the modern spirit.

One weakness may be noted by Catholic scholars in the presentation; it is this that too little emphasis is placed on the fundamental doctrine of the Church as the Mystical Body of Christ. To mention only one instance, this doctrine illuminates the meaning of the liturgy of the Church in a sublime manner; yet in the chapter entitled "The Religion of Ritual" the author explains ritual as simply a psychological need of man and an imitation of the actions of Christ. We should like to see more stress laid on the liturgy as the actual activity of the living, mystical body of Christ which is His Church. Still, the book contains so much to stimulate thought and realization on the part of Catholics that its defects may be called negligible.—D. F. M.

MUSIC

Wedding Music. Composed and arranged by Carlo Rossini. Published by J. Fischer and Bro., 119 W. 40th St., New York. Price, \$1.25.

The need of dignified music for weddings in Catholic Churches cannot be too greatly stressed. In the present folio of 64 pages, the talented Father Rossini has furnished a valuable vade-mecum to organists and choirs. There is something distinctively religious and sacred in the character of these compositions as befits the solemnity of the occasion, such as is the Nuptial Mass. The folio offers a variety of Processionals and devotional Interludes for the various parts of the Mass. The "Proper" to be sung at Wedding High Masses is set to the music of the familiar Gregorian Tones. "Uxor tua," also with English version which may be sung at the Nuptial Blessing, is a masterpiece. It is arranged for a baritone or alto voice, or may be sung in unison. Three separate "Ave Maria's" arranged for four voices or unison will be welcomed for these occasions. Several other fitting selections such as two "Panis Angelicus," "Ecce Sic Benedicetur" and two "Songs of the Angels" and finally the Responses at Nuptial High Mass make of this booklet a work that ought to be in the hands of every Catholic or-

ganist. Choirs, whether male or mixed will be grateful that Father Rossini, who in his compositions has stressed the importance of the Motu Proprio on Church Music, makes a work of this nature available.—E. A. F.

SKETCHES

Blue Portfolio. By Vera Marie Tracy. Published by Bruce, Milwaukee. 207 pages. Price, \$1.50.

Miss Tracy has the soul of an authentic poet, and a literary style that is uniformly delicate and beautiful. Herself an invalid, she has written for this volume a series of sketches, phantasies, stories, that reveal as it were, the very heart-beats of sorrow, and yet light up the drab, colorless things of everyday life with the blue and gold she loves so well. It is an eminently human record, with its quick transitions from reality to phantasy and back again. Sentiment superabounds, it is true; but not more so than in life; above all, it is sentiment that is always deftly led into the good ways and the true pointed out by the Providence of God. For those (and they are many) who are sick unto death of the realism, fatalism, determinism, and materialism of so much modern fiction and philosophy, here is a book that will restore and fortify the soul.—D. F. M.

DRAMATICS

Into Life. A Religious Play in One Act. By Thomas P. Rolf. Published by the Catholic Dramatic Movement, 1511 W. Wisconsin Ave., Milwaukee, Wisconsin. Price, 20 cents; set of 15 copies, \$2.00.

This is an allegorical playlet in the mode of the medieval miracle plays, designed especially for commencement exercises and intended to teach salutary lessons to departing graduates. It is written for an all-female or mixed cast. Its message is that virtue is its own reward and is always accompanied by happiness — which, of course, reduces the problem of virtue and vice to much too simple a solution, and must be interpreted to escape the charge of naturalism. However, even this undeveloped principle, combined with the dramatic personifications so well created by the author, make of the playlet an entertaining medium for commencement exercises.

—D. F. M.

Catholic Events

Persons:

The Holy Father, Pius XI, has extended the Holy Year, whose Roman celebration closed during April, to the entire world, the extension to run from April 8, 1934, to April 28, 1935. Catholics throughout the world may gain the special jubilee indulgences by visiting four churches as designated by their individual bishops. They are urged by the Holy Father to pray during the year for the return of those separated from the Church, and to make reparation for the injury done by athiests and godless men and associations who are seeking to deprive the world of the benefits of Christian civilization.

His Eminence, Patrick Cardinal Hayes, Archbishop of New York, celebrates this year a triple anniversary: his 20th year as a bishop, his 15th year as an archbishop, and his 10th year as a Cardinal. Referring to his three fold anniversary in a recent pastoral in behalf of the Catholic Charities campaign in New York, the Cardinal states that any public manifestation of the event would be distasteful and embarrassing to him, and asks only that the jubilee be noted by a larger generosity on the part of priests and people in the forthcoming campaign in behalf of the poor and needy of the archdiocese.

The Rt. Rev. John Joseph Nilan, bishop of Hartford, Connecticut, for the past 24 years, died April 13th of pneumonia and arthritis. He was 79 years old, and had been appointed to the See of Hartford in 1910. In 1928 he celebrated the 50th anniversary of his ordination to the priesthood.

Vincent J. Wendling, of St. Francis de Sales parish, Denver, Colorado, who was converted to the Catholic faith 20 years ago, has since that time been directly responsible for bringing 54 persons into the Church. They were all business associates or friends and were induced by Mr. Wendling to attend convert classes or brought into contact with priests who later instructed them.

Abbe Georges H. Lemaitre, renowned Belgian priest-physicist, who won world-wide fame with his theory of the "expanding universe," has been awarded the Franqui Foundation prize of \$25,000 for his contributions to science.

The International Federation of Philately has sent the Universal Postal Union, in session at Cairo, a protest against reported plans of the Soviet Government to issue a series of anti-religious stamps, and added the hope that, in case the Soviets persist, the stamps be not accepted in international service.

The Rev. Bede Jarett, O.P., for 16 years provincial of the Dominicans in England, editor of *Blackfriars*, the English Dominican periodical, and internationally known preacher, died March 17. He was 55 years old, and is said to have "worn himself out in the service of God." He was author of several well-known books: *Medieval Socialism*; *Social Theories of the Middle Ages*; *The Space of Life Between*.

Colonel Horace Mann, prominent figure in recent American political life, whose conversion to the Catholic faith through the Rev. Fulton Sheen a year ago caused widespread comment, died at Nashville, Tennessee, on March 16.

Places:

At the *Catholic University at Washington*, two new schools will be opened in the fall, one a School for Social Work, with courses leading to the M.A. degree, open to priests, Sisters, and laymen; the other a School of Scholastic Philosophy. Moreover the School of Apologetics will be placed on a permanent basis this year.

In *Mexico*, the national anti-re-electionist party has adopted a plank in its platform espousing the cause of absolute freedom of conscience. It was proposed by a non-Catholic, Senor Jose Maria Rodriguez, who said: "Within recent times cable brought to us the news that His Holiness publicly recommended to Spanish Catholic that they do not attack the Republic or seek to further any movement for the restoration of the Spanish monarchy . . . With us the attitude of the Catholic clergy is that of complete abstention from meddling in politics . . . Under these conditions it is certain that the laws of reform seem anticipatory, and those dictated by the blind following of the Callista tyranny were inspired solely by the hatred which General Calles has always felt for the Catholic religion and its ministers. The only restriction that should exist is that the Catholic clergy concern themselves exclusively with propagation of their religion. This abstention is already a rule adopted spontaneously by the Catholic clergy and for that reason the restrictions which the laws impose on their free propaganda are useless."

In *Northern Ireland*, anti-Catholic feeling received an extraordinary support from a speech of Sir Basil Brooke, Minister for Agriculture in the six northern counties. He urged his hearers as employers of labor to refuse to employ Catholics, whatever their qualifications might be. The matter was brought up in the Northern Parliament by Cahir Healy, who quoted the Minister's speech and said it was a disgrace that a Minister of the State should be found to put into practice what had been repealed in a British Act of Parliament many years before. Sir Basil defended himself on political grounds by quoting a nationalist paper with regard to a census of Northern Ireland taken some years before which showed that 100 per cent of the Roman Catholics were nationalists and that the policy of the Nationalist party was to destroy the Constitution. The Prime Minister himself defended the Minister, saying: "My right honorable friend spoke on his own, but all my colleagues agree with him; and as far as I am concerned I would not ask him to withdraw one word he said."

In *Great Britain*, instructions have been given throughout the army and navy to the effect that the Pope is to be saluted as a foreign sovereign and that his nuncios and internuncios are entitled to gun salutes. Great Britain long ago recognized the Holy Father as a Sovereign by sending a minister to the Holy See, but this is the first time the army and navy have been given instructions as to his recognition.

In *Trivandrum, South India*, since September, 1930, when Mar Ivanios and Mar Theophilos, schismatic prelates, were received into the Church, 10,917 Jacobites have been brought back to the Catholic fold. Not only are the schismatics being brought back, but many of those who were converted from paganism to Protestantism are now becoming Catholics.

In the *Dutch East Indies*, at the Mission of Flores, Little Sunda Islands, 24,308 souls were baptized by the Missionaries of the Society of the Divine Word during 1933. Lack of funds kept the number from being still larger, as restricted resources forced the Missionaries to release about 100 catechists. There are 60 priests in this mission field. They report that there are about 24,000 more natives under instruction at the present time, who will probably be baptized at Easter time.

Lucid Intervals

"It took eight sittings."
 "What? Have you been having your portrait painted?"
 "No, learning to skate."

*

Prof: Well, I hope that lesson is perfectly clear.

Student: (cynically) Yeh, clear as mud.

Prof: (satisfied) Well, that covers the ground.

*

Layton: Poor Dick; he lost all his money in a wildcat mining venture.

Phoebe: Mercy! I didn't know you had to mine for wildcats.

*

Customer: I want a pair of specrimmid hornicles. I mean sportrimmed hectacles. Confound it! — I mean heckrimmed spornicles.

Salesman: I know, sir. You mean himsporned rectacles, don't you?

*

"Think o' poor old 'Arry bein sent to jail. One o' the fastest-working burglars in the game."

"Ah, well, he's takin' his time now."

*

"I'm engaged to Bob. We'll get married soon as he makes his fortune."

"That's no engagement, that's an option."

*

"Could one refer to Venus De Milo as a girl who got the breaks?"

"Why not? Its an 'armless joke."

*

"How much are eggs?"

"Fifty cents a dozen — thirty cents a dozen for cracked ones."

"Fine, crack me a dozen."

*

Mike was dying; his wife was soothing him.

"Sure, Maikie, is there innanything I cud do feryez, before yud lave us?"

"Margaret, me darling," said he, "I think I smell the odor of a roasting pork. I belave I could eat a bit of it."

"I'm sorry, Mike, but I can't cut that pork roast. We're saving it for the wake."

"Congratulations, Johnnie, I hear you acted in this latest talkie."

"Yeh, I was the approaching foot-steps."

*

The nervous young suitor entered her father's room to pop the all-important question.

"I-er-er- want to marry your daughter."

"What?! Marry my daughter? I'm astonished. What on earth do you mean?"

"Now, now, "replied the youth soothingly, "don't talk like that! You're prejudiced against the girl. She's all right, really."

*

Dad: "So you interviewed her Father last night. Did you make him toe the mark?"

Son: "Yes, Dad; I was the mark."

*

"You know, I worried to death. I'm gradually losing my memory."

"That's all right, pal, forget about it."

*

Owner: (to contractor) I was so scared when I saw that scaffold fall that my heart came right up in my mouth."

Contractor: "Hope you didn't chip any of your teeth on it."

*

It is said that a minotaur used to devour a young maiden for a meal and then fall into a deep sleep.

Overcome by the lass-he-chewed, we suppose.

*

Little Miss to Garage-man: "Will you fix up kitty? there's a miss in her purr."

*

"My word, there goes the Prince of Wales off his horse again. And he was travelling incognito, too."

"Yep, but you can't fool a horse."

*

"I'm sure our garden will be a success."

"So soon?"

"Yes, the chickens have tasted everything, and they are perfectly enthusiastic."

Redemptorist Scholarships

A scholarship is a fund the interest of which serves for the education of a Redemptorist missionary in perpetuity.

Those who have given any contribution, great or small, to the burses shall have a share in perpetuity in the daily Masses, the daily Holy Communion, and the daily special prayers that shall be offered up by our professed Students for the founders and associate founders of Redemptorist Scholarships. It goes without saying that the donors are credited with their share of the work performed by the students after they have become priests.

St. Joseph's Burse (Married Ladies, St. Louis) ..	\$2,654.52	
Sodality Member	20.00	\$2,674.52
Ven. Bishop Neumann Burse.....		4,514.00
Our Lady of Perpetual Help Burse.....		2,100.00
Sacred Heart Promoters' Burse.....	\$4,056.04	
League Promoters of Rock Church.....	60.70	4,116.74
St. Joseph's Burse.....		1,709.00
St. Francis Assisi Burse.....		2,907.50
Little Flower Burse		2,971.50
St. Anne's Burse		652.00
St. Jude's Burse.....		265.00
St. Rita's Burse		506.00
St. Thomas Apostle Burse.....		211.00
St. Gerard's Burse		531.00
St. Peter's Burse.....		247.25
Holy Family Burse.....		26.50
St. Anthony's Burse.....		405.00
Mary Gockel Burse.....		12.00
Rev. Nicholas Franzen, C.Ss.R., Memorial Burse..	\$1,088.43	
A Friend	1.00	1,089.43
Our Lady of Perpetual Burse.....		835.94
St. Alphonsus Burse.....		45.00

Contributions may be sent to:

VERY REV. FATHER SUPERIOR,

Box A, Oconomowoc, Wis.

RECRUITS WANTED

FOR

The Legion of Decency

Assist the nationwide campaign in behalf of clean, wholesome, unobjectionable motion picture entertainment by subscribing to the pledge of the Legion of Decency, which is as follows:

I wish to join the Legion of Decency, which condemns vile and unwholesome moving pictures. I unite with all who protest against them as a grave menace to youth, to home life, to country and to religion.

I condemn absolutely those debauching motion pictures which, with other degrading agencies, are corrupting public morals and promoting a sex mania in our land.

I shall do all I can to arouse public opinion against the portrayal of vice as a normal condition of affairs, and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women.

I regret that so many of our daily newspapers seem to have lost all sense of shame in advertising and reviewing these unspeakable productions.

Considering these evils, I hereby promise to remain away from all motion pictures except those which do not offend decency and Christian morality. I promise further to secure as many members as possible for the Legion of Decency.

I make this protest in a spirit of self-respect, and with the conviction that the American public does not demand filthy pictures.

"If all Catholics unite in this campaign, the screen will be cleansed of the evils that are dragging American morals down below the level of those of ancient Greece and Rome, to which the destruction of their civilization is universally credited." (Bishop Noll.)